

# BOSTON RECORDER.

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From the Panoplist for April, 1820.

## ARKANSAW MISSION.

From Messrs. Finney and Washburn to the Rev. Dr. Worcester.

Chickasaw Nation, Jan. 12, 1820.

Dear Sir,

With the greatest pleasure, that we could address you from the congenial ground of your second establishment among the aborigines of our country.

We are able to rest in the society of the missionaries at Elliot, and thus repose in the bosom of Christian friendship in this wilderness, like cold water to the thirsty after one long and tiresome journey from the East and North.

On the 30th of August, after some untoward delays, brother and sister Finney, sister Minerva Washburn, left Rockaway, N. Jer. the residence of Mr. Conger, and others destined for the mission at Brainerd. No incidents of communication occurred in the journey thus far, except the continual presence of our Heavenly Father making every pleasant and prosperous, and giving a safe arrival at the end of our first journey.

Arriving at Rockaway, brother Finney and three of the children of brother Washburn were sick, which retarded the journey of the company, and caused a delay of nearly three weeks. Two of the children were removed by death; & the 18th buried in the same grave. The rest met with calm resignation and afflicted parents, and the graces of the Christian faith.

Waiting more than a week longer, the recovery of brother Vail's remaining child, it was judged advisable to remain in the care of friends, and journey about him. This must have been a sad trial to the trial of brother and sister Vail, but it was borne with apparent cheerfulness for the cause of Christ. It is a duty, as well as a pleasure, to take the lively interest taken in the mission of the Board, and the kind and the patient attention paid to brother Finney and family, by Col. Joseph Jackson, Rockaway, while they were detained in the city.

On the 9th of September, brother Finney and family left Rockaway, in company with Mr. Abijah Conger, Mr. John Vail, John Talmadge, and their families. After a short stay after leaving N. Jersey they arrived at Philadelphia. The Christian Society of that city, and particularly those of the Northern Liberties in the Rev. Mr. Conger's society, took a deep interest in the mission, and showed many kindnesses, and greatly endeared them to our hearts. We also mention the same things of people in Wilmington, Delaware.

At the seat of government, where they arrived Oct. 9th, Messrs. F. and W. with brother Conger, experienced the friendship of T. L. McKenney, Esq. the superintendent of Indian trade, who is deeply interested in all the benevolent plans for the improvement of the Indians. He gave letters to the governor of the Arkansas Territory, and to various agents of the Territory.

Alexandria sister Vail was attacked with a bilious complaint, which for a time retarded her journey. It was thought probable, that the whole company should be detained on expense. Brother and sister Vail were left in that place with the wagon for their convenience, while the rest of the company proceeded on the journey.

In a short time, however, she was restored, & they resumed their journey. They rejoined the company at passing Charlottesville, about a hundred and forty miles from Alexandria. They passed through Virginia, the journey had the misfortune to lose two of their horses; one belonging to brother Finney, the death of which could be regarded as no assignable cause. The other, belonging to brother Conger, died, as was ascertained by eating too much wheat, giving without the knowledge of the breeder.

After this, nothing occurred of particular remark, till we arrived entering the territory formerly known to the Cherokees. Between brother Finney and company heard, brother Washburn & Milo Hoyt were way to meet them, but that they were on a different route, and of course did not meet.

On the day following, however, Mr. Brown's, a half-breed Cherokee, and the satisfaction of meeting each other, after a year's separation, was a great blessing. Having taken some rest and refreshment, and recounted some of our wanderings and toils, we proceeded on our journey to arrive the same day at that interesting spot, consecrated to the prayers and charities of thousands of the King: but on account of the length of the way after crossing the mountains, and the time spent in getting over the Tennessee, night came upon us while on the banks of the river, and we rested comfortably on the open log cabin till the next

morning. Through the loving kindness of our covenant God, after journeying—a part of the company two weeks from Vermont to N. Jersey, and the most of six weeks from N. Jersey, we all arrived at Brainerd, in health and safety, on Thursday, Nov. 11th, much less fatigued than was reasonably expected. Through the whole journey the Lord smiled upon us, and made the way prosperous. There was no excessive heat or cold. No distressing accident befel any of the company. No sickness except the short illness of sister Vail, and very slight complaints in others, was experienced. The roads a great part of the way were good: not an hour's hindrance was occasioned by rain or bad weather. In all the country we passed, south of New York, a drought, which in some places was severe, had been experienced during the summer. This, while it raised the price of provisions, and especially food for horses, made the roads dry and hard, and rendered the travelling more expeditious.

Brother and sister Washburn left Georgia on the 18th of October, and reached Brainerd on the 22d. An account of their journey thus far has been previously communicated. We all met a very cordial welcome & an affectionate reception from the dear missionaries at Brainerd; but the time was short in which we enjoyed their society.

On account of their want of help, brother Washburn had acted as a member of their mission family, endeavoring to assist them in the various departments of their work, till the arrival of brother Finney and the company. Consequently, no arrangements could be made for our particular enterprise. After brother Finney arrived, and brother Washburn was relieved by other help, we began without delay to make preparations for pursuing our journey. We visited Mr. Charles R. Hicks at Fortville, father and mother Gambold at Springplace, and Col. R. J. Meigs, Agent for the Cherokee Nation. These interviews were for acquaintance, and obtaining letters for the benefit of our mission.

We were highly pleased with this Christian chief, and those devoted missionaries of our Lord. The latter, after laboring a long time, as they had inclined to imagine, almost in vain and alone, have been made to rejoice, during the last summer, by some mercy drops from above, and by the encouragement of more missionaries from the United Brethren. Col. Meigs received us kindly,—expressed his joy in the prospect of good to the emigrant Cherokees, and gave us, as did Mr. Hicks also, letters to the Agent, to the chiefs, and others in the Arkansas territory. We received letters also to chiefs, principal men, and others, on the Arkansas, from David Brown, an interesting young man in the school at Brainerd. He is brother to Catharine Brown, and to one of the chiefs of the emigrant Cherokees, and has spent about two years in the Arkansas country. He appears thoroughly convinced of his lost estate, his need of a Saviour, and of the excellence of the Christian religion. He is anxious for the improvement of his nation; and, in his letters to his brother and others west of the Mississippi, expresses himself feelingly and decidedly in favor of the school and mission at Brainerd,—of our extended mission, and of the Gospel of Christ. May the Lord renew his heart, and make him a herald of mercy to his people.

We should be pleased to mention some interesting facts which transpired while we were at Brainerd; but they will probably be communicated in the journal of that mission. We would only remark, that the pleasure we experienced during one hour spent in hearing the dear children, but recently called from the surrounding forest, sing the songs of Zion, answer questions on religious subjects, and in conversation with one of the natives, (father of the boy named Jeremiah Everts,) amply compensated us for our whole journey from New England. During the two and a half weeks spent in the Cherokee Nation, after brother Finney's arrival, we rode about 250 miles, preached six times at Brainerd and elsewhere, wrote letters, visited some of the natives, and made preparations for journeying to Elliot.

On the 30th of November, all things being in readiness for our departure, the children and members of the mission family assembled in the front piazza of the mission house, and after joining in prayer and praise, probably for the last time in this world, we exchanged the painful parting salutation, and commenced our journey from that place for the dark wilderness. On account of the exceeding roughness of the way, we advanced very slowly. Our route, for the first half of the journey, was through a part of the Cherokee country, West Tennessee, a part of Alabama, to the military ferry, about 12 miles above Colbert's ferry. Between Brainerd and the foot of the Muscle Shoals, we crossed the Tennessee four times, several large creeks without bridges or ferries, and also the Cumberland mountain; which, both in the ascent and descent, is very steep and rocky. Much of this part of the way, especially from Brainerd to Winchester, (Ten.) was very rough and broken for waggons. However, the Lord being our helper, we were preserved in safety, and brought to the

ferry, where we crossed the river the last time.

On the 13th of December, about three miles after leaving the ferry, we passed the last settlement of whites and soon entered the country of the Chickasaws. Before this, we had several rains, and repeatedly afterwards, which filled the creeks and swamps with water, and a great part of the path with the mire of clay. Between the river where we crossed it and the Chickasaw Agency, a distance of about 120 miles, these swamps and creeks are numerous; and, in the rainy season, as we were in them, almost impassable. The creeks are without ferries, and generally without bridges. As they were of a muddy hue, we could ascertain their depth and the obstacles in them only by attempts to ford them. Hence we were sometimes almost buried in water, and our baggage much wet. In one instance, while in the deepest part of the creek, the large wagon, which went in first, and which had in it sister Washburn and Finney with their babes, was stopped by logs lying unseen in the water to the height of the axle tree. We were obliged to carry out the women and children in our arms, and work an hour in the water waist high, while the weather was cold and rainy.

In passing through the Chickasaw nation, we had a swamp to every creek and a creek every few miles. These swamps are mostly of a clayey consistence; and if travelled in the rainy season, the path soon becomes mire, very deep and adhesive. Our waggons and horses frequently sunk in up to the body, and in several instances so firmly, as to become immovable without a change of circumstances. In such cases, we were compelled to unharness the horses to extricate them from the mire; next to unlade the waggons, pry them up with levers, and roll them by hand to a place where the horses could stand. Instances of this kind doubtless would have been multiplied, had not the horses, with which we were furnished, been the best for such labors. In passing the swamps and low lands, we frequently crossed deep sloughs, into which the waggons fell perpendicularly nearly three feet, and must rise in like manner, while the surface of the mire much resembled the surrounding ground. In passing one of those places brother Finney's hat was brushed from his head, and carried down by the wheels too far to be found again; and that in a place where another was not to be obtained. However, a handkerchief tied round his head very well supplied its place, according to the custom of the country. We were then near the Chickasaw Agency, where we arrived on the 22d of December.

Hitherto we had resorted to no arm of flesh for aid. But while there, ruminating upon difficulties we had surmounted, and anticipating those to come, our hearts were rejoiced by a letter from brother Jewell, informing us, that the bearer, a Mr. Ward, had come to our assistance. Never was aid more seasonable, nor, as subsequent experience taught us, more evidently providential.

After leaving the Chickasaw Agency, we continued somewhat more than forty miles further on the Natchez track, which is nearly thirty miles further than where brother Kingsbury and Williams left the public road. This brought us to Capt. David Folsom in the Choctaw nation, distant from this place about 60 miles. Before reaching this place, we had the pleasure of meeting brother Jewell, who was out on business; but circumstances requiring his return immediately, we could not be favored with his company and assistance the remaining part of the way. The kind attention and generous aid afforded us by Capt. Folsom, has been mentioned by brother Washburn to the Treasurer. After resting with him from Saturday evening till Tuesday the 27th, we left the wagon road to proceed by a new way through the wilderness to Elliot, where we arrived Jan. 3d, 1820.

Through this part of the way "the creeks and gullies with steep, and in some places, almost perpendicular banks," mentioned by brothers Kingsbury and Williams, have not, we apprehend, become less numerous, since they first came to this place. Statements respecting their journey are equally true of ours; that "in several instances we were obliged to unload" in whole or in part, "and either draw the waggons across on poles by the help of ropes, or slide them down the banks." We had also much digging and chopping to do, in order to make the way, and smaller streams passable. While on the way from the road, we had a heavy fall of rain, hail, and snow, with no shelter but such as was obtained by spreading some blankets on poles, raised at one end in form of a half roof. We procured in this way a shelter for the night, fourteen times during the last half of our journey from Brainerd.

The rain, changing into hail and ending with snow, fell on the 26th of December, the day after we left Capt. Folsom's. The snow in the woods fell to the depth of five inches, and lay on the ground four or five days. The weather was excessively cold for this country. The ground was frozen where we had to dig banks, and covered with snow where we were obliged

to build our fire, and construct our camp. The trees, brush, and canes, were loaded with snow, which was constantly falling by the wind and otherwise while we were travelling. Thus circumstanced, we could not but feel an anxiety for our women with their babes, as they were obliged to walk considerably, to go with their clothes wet and sometimes frozen, and to sleep during the night chiefly in the open air, and at times on beds wet and frozen. But the Lord was better to us than our fears, and we would keep his mercies in grateful remembrance.

On the 29th we were met by brother Williams, who had come to our assistance with a hired man and boy, and some provisions. This help and the provisions, sent in the Lord's time which is always the best, were very seasonable and acceptable, as our strength had become weakness, and our food scanty; having at that time only a small quantity of frozen corn bread and a little meat. We had then advanced on our way but about 20 miles from the road which we had left. After proceeding about the same distance further, an axle tree in the small wagon was broken, which rendered it necessary to put all the baggage into the large one, and the women with their babes on horseback. Proceeding in this manner, we all arrived at this place as before mentioned, on Jan. 3d, in health as good as, or better, than when we commenced our journey, though much worn down with toil and fatigue.

Notwithstanding our journey has been long and toilsome, and our exposures and privations through the wilderness many, our Father in heaven has indeed manifested himself a faithful and covenant keeping God in all our wearisome pilgrimage. We have lain on the ground repeatedly, wet and cold with rains and snow; we have waded creeks and swamps and mire; we have travelled the wilderness, some part of it a trackless way, among people of barbarous tongues; yet, in all our trials, He has supported us; in all our difficulties and wants He has aided and relieved us; in all our dangers and exposures He has preserved our wives and our little ones. May we feel our obligations to our Merciful Preserver and Benefactor, and may we receive his continual goodness as an incitement to future trust in Him, and to active obedience in his service.

The plan of procedure, which we shall adopt in what pertains to the remainder of our journey, the prospects opened to our view, the feelings with which we look forward to the field of future labor, with other particulars, will be communicated in a future letter. May we indulge the hope of an interest in the prayers of the Prudential Committee, that we may be enabled to endure what our Heavenly Father shall allot us in his providence.

With respect and submission, yours, &c.

ALFRED FINNEY, CEPHAS WASHBURN.

## PALESTINE MISSION.

Letter from Messrs. Fisk and Parsons, to the

Cor. Sec. of A. B. C. F. M.

Smyrna, Asia, Jan. 21, 1820.

REV. AND DEAR SIR,—The letter which we dated at Malta, containing a concise account of our voyage to that place, was, we hope, received in due season. On the 9th inst. we set sail for Smyrna, having been previously furnished with a letter of introduction to the Rev. Mr. Williamson, and to the British Consul at Aleppo. Although we were deprived of the privilege which we most earnestly desired,—a particular acquaintance with our missionary brethren; yet the information we received amply compensated us for our visit at Valetta. Besides frequent communications from the missionaries, we were favored with repeated opportunities for conversation with the American Consul at Tripoli, (Africa,) who arrived at Malta a few days since, and is bound to the United States. He has resided at Tripoli seven years, and, by frequent excursions into the neighboring country, has obtained very extensive information with regard to the religious and civil state of society. The account he gave us of the Barbary states, and especially of the northern parts of Egypt, was very encouraging to the friends of missions. We could not but indulge the hope, as the American character is much respected, and plans of benevolence encouraged, that the way is preparing for the diffusion of the blessings of salvation. The Consul Mr. Jones, had the goodness to procure for us a letter of introduction to a Greek gentleman in this city, & to another at Scio.

On the sixth day after leaving Malta, we came safely to anchor in this harbor. Our voyage was remarkably rapid, and in every respect pleasant. Passing up the Archipelago, we saw, more or less distinctly, many of the Grecian Islands, as Cerigo, Crete, Zea, Andros, Scio, and Mitylene. Some of the islands were richly cultivated. The scenery was delightful, interspersed with gardens, groves of orange trees, plantations, and beautiful villages. Friday, Jan. 14th, at one o'clock, beheld the continent of Asia, and on Saturday, at two o'clock, terminated our voyage to the city of Smyrna. Surely goodness and mercy have followed us all the way. Our friends will unite with us in thanksgiving and praise to

our gracious Preserver, and for the encouragement we have to proceed in the heavenly design of imparting the knowledge of Jesus Christ our Lord to those who are perishing in ignorance and sin.

As it was late in the day when we came to an anchor, we deferred our visit to the city until the beginning of the week. Spent the Sabbath on board the ship, and performed the usual exercises of public worship. The seamen listened with great seriousness to an address, occasioned by the sudden death of one of their companions.

On Monday the 17th, we visited Smyrna; were introduced to Mr. Lee, and received with every expression of cordiality and friendship. He opened his library, which contains a choice and very elegant selection of books, and observed, "these are for your use at any time when you wish for them. Any assistance, which I can give you by credit, influence, or books, will be bestowed with the greatest pleasure."

The same day we were introduced to Rev. Mr. Williamson, the British chaplain, who enters into the design of our mission with great interest. We notice this circumstance as a very encouraging event. Other families have not been less disposed to render our situation as pleasant and profitable as possible. Dined to-day with Mr. Werrey, the British Consul, who assured us of his assistance, while we remained at Smyrna, of letters to respectable gentlemen in Palestine, and in other countries, if we have occasion for them. Mr. Werrey has been consul in this city for twenty-four years, & his observations upon the climate, the customs, and the government, are peculiarly interesting, and of great consequence to us in the prosecution of our researches in Asia.

Thus far the Lord hath prospered us. A ray of light already dawns upon our path. Everlasting praise to our Lord and Redeemer for his repeated smiles upon our feeble efforts. May we be enabled to meet every affliction with Christian boldness, and with unshaken reliance upon "the great and precious promises."

We design to take a retired room, and to prosecute our studies without interruption. In the mean time, we may converse with a few, whose spiritual state we may hope to be instrumental in improving, and may distribute Bibles and religious tracts in the different languages of the east.

With gratitude for the special favors which we have received from the Prudential Committee, and with an earnest request for a remembrance in their prayers, we subscribe ourselves, your brethren in the Lord,

P. FISK, L. PARSONS.

## MISSION TO JERUSALEM.

Extract of a letter from the Rev. PERRY FISK, Missionary to Jerusalem, to one of the editors of the Evangelical Intelligencer, dated Smyrna, Jan. 15, 1820.

Rev. and Dear Sir—You do not know, and probably never will know, what it is to sit down in a country inhabited entirely by strangers, with scarcely an individual whose language, manners or religion resembles yours, with whom you can associate. Such is my present situation. Five thousand miles from my native country and relatives, surrounded by Turks, Jews, Greeks, &c. &c. in a land that is overshadowed with the thickest moral darkness, where, with scarcely an exception, men seem to be led captive by Satan at his will, do you not think I need the supports of a Christian's hope, and the cheering presence of the blessed Redeemer? I have indeed one companion, of similar feelings, and I know better now than ever before, how to prize such a friend.

It is comforting likewise to reflect, that many Christians who know how to wrestle and prevail with God, often commend us to divine keeping; and the simple reflection, that though separated from friends, we are not without friends, is a reflection on which the mind dwells with no small degree of pleasure. What though we cannot see them, or hear them, or speak to them? What though months must elapse before we can receive any intelligence from us, or we from them? Still we think of them, they think of us—we speak of them and they speak of us; and while the thought and the mention of beloved names brings up afresh events long since passed, we seem to enjoy again what is experienced by that significant phrase *Christian friendship*. But, much as we value the love and the prayers of Christians, and precious as may be some moments spent in cherishing *consecrated sensibility*, still the hopes of the Gospel must be the principal source of support and happiness. He is poor and wretched, however he may be situated, and whatsoever he may possess, who cannot put his confidence in God & derive happiness from him, independently of all created beings. But the missionary who cannot do this, when he is separated from his accustomed means of happiness, must be wretched indeed. What can he enjoy? Whither can he look for a support or for peace? But if he has learned to live above this world, and feels above its frowns and flatteries, its favours and its vexations, and to live upon the favour of God and the love of the Lord Jesus, then, wherever he shall go, he may be happy, his portion, his all will still be with him.

May it be your privilege, my dear sir, and mine, and that of every missionary, to live with God. This will be the least pledge of our usefulness, and the best security of our happiness.

In 50 days after leaving Boston, we reached Malta, tarried there 17 days and came thence to this place in 6 days, arrived here to day: of course I cannot tell you much about our prospects, here. What information we gained at Malta, was highly favorable and encouraging.

This place was once blessed with a church which was highly commended by the Saviour. The same Gospel may triumph again. We must not be impatient, however, if a considerable time elapse before we see much fruit of our labors; and the friends and patrons of missions will not be wearied in praying and contributing, if the seed lie some time before it grow.



## MISSION AT CEYLON.

From the *Panoplist*.  
Extract from the *Journal of Rev. B. C. Maes*,  
*American Missionary at Batticotta, Ceylon*.  
[Continued from page 25 of Recorder.]

**Sabbath, March 14, 1819.** For a Sabbath's exercise of my largest boys, I require them to study and recite one chapter in the Bible. They commenced to-day with the 1st chapter of Genesis, which they have recited this evening.

**Sabbath, 21.** For some time past have observed with pleasure, that my interpreter, Gabriel Tissera, has appeared much impressed with the concerns of his soul. I have encouraged him to set apart seasons every day for retirement, that he may read the word of God, and pray in secret. He appears to be punctual and faithful in the discharge of this duty. I have great solicitude for his eternal welfare. Before this time, since being with us, he has occasionally been the subject of serious impressions; but they appeared gradually to subside. O that he may be as a brand plucked out of the burning. Should he become indeed a new man, he has talents for extensive usefulness; both on account of his good English education, and his knowledge of the languages of the Island. Although he reads and speaks Tamil, better than any other language spoken in Ceylon; yet he knows so much of the Cingalese and Portuguese, that he could soon be extensively useful to the people speaking both the last mentioned languages. He was educated a Roman Catholic in Colombo, but having examined the controversy between Catholics and Protestants for himself, his discriminating mind led him to discern clearly the errors of his own creed, and its inconsistency with the Word of God. Should the Lord give him a new heart, I have no doubt that he would also give him strength and courage to renounce the errors in which he was educated, and enable him to contend earnestly for the faith once delivered to the saints.

**April 3.** Have spent a delightful evening with my interpreter and five of my largest school boys. I have before mentioned my practice of spending a part of this evening to converse with them particularly and personally about serious subjects, and the state of their own minds. They make pleasing progress in the knowledge of divine truth, and at times appear considerably impressed with its importance. But what gives me peculiar joy at this time is, that my interpreter has, for the first time, given very comfortable evidence, in the relation of his experience, that he has become a new creature—a child of God—an heir of a glorious immortality. My heart overflows with joy even at the hope, that it may prove a reality. Blessed be the name of the Lord for this token of his loving kindness and tender mercy; for any evidence that my labors have not been wholly in vain. I have observed, for some days past, an alteration in his general appearance and conversation, but scarcely dared to hope that so great a change had taken place in him, as that of passing from death unto life, until this evening. Time will prove whether this apparent change be real conversion to God.

**Sabbath evening, May 9.** This evening after the labors of the day were ended, and I had retired to my study, a young man named Sandera Sakaren, belonging to my school, came to the door and knocked, and when admitted, to my great surprise he came trembling, like the jailer, to know what he should do to be saved. With a tremulous voice and eyes filled with tears, he addressed me in substance as follows: "Sir, I am a very great sinner; I am very wicked; I am very much afraid. You must teach me every day; you must pray for me. I see that my heart is very wicked; I am going to hell, God is very angry with me for my sins. You must help me. How can I go to hell, & be miserable forever?"—and much more to the same effect. All this was said with an earnestness and tone of voice, which cannot be described. I was myself so much affected, as scarcely to be able to answer him. I endeavored, however, as well as I was able, to point him to the Saviour, as the great Physician of the soul, and to teach him not to depend on any human aid for relief. I conversed with him about half an hour, and then dismissed him with prayer.

He is a young man of about 17 years of age, possessing a very correct mind, and is fond of study. His relations are persons of property and influence, and very strong in their attachment to heathenism. Soon after we came to Batticotta, he came here to live with us as a scholar. His relations live about eight miles off, in Nellore, the parish which is occupied by Mr. Knight, of the Church Missionary Society. His father and mother are dead, and his relations were unwilling to support him at school at so great a distance from them. At his request, therefore, we afforded him a small monthly allowance, to enable him to continue with us, as we saw him to be a promising young man. After our boarding school was established, on account of his cast he refused to eat with other boys. I did not, however, immediately turn him away, but continued his monthly allowance for some time longer, and in the meanwhile took many opportunities to converse with him, particularly on the folly and wickedness of heathenism, and to show him the excellence of the Christian religion. He always professed to believe in the truth of what I told him. Indeed his conscience seemed convinced, but he wanted resolution to obey its dictates. About three months since, I came to the resolution to withhold his support; as it appeared to me that his object was to obtain his education, and still remain a heathen in practice, against the convictions of his conscience. I accordingly withheld his monthly allowance, at the same time advising him to go and board with his relations, and

attend the school of the Rev. Mr. Knight. His reply to this proposition was,—"Sir, my relations in Nellore are all heathens, and are going to hell; and if I go and live with them, they will compel me to be a heathen too, and to go to hell with them. I am unwilling to go and live there." As a strong proof of the sincerity of this remark, I am happy to say, that he has ever since begged money of his relatives for his support, & appears determined to live with me.

**14.** Sandera Sakaren continues the subject of very pungent convictions. His mind is very tender on serious subjects, and he is commonly in tears when conversing about his own condition. May these prove to be indeed tears of repentance.

**15.** *Saturday evening.* Have had a very solemn and interesting meeting with my largest boys this evening. The Spirit of God seems indeed to be at work in the hearts of a number of them. Among the rest, I have discovered that my principal servant is quite seriously impressed. He has lived in the family ever since we came to Jaffna. He was, for a long season, a strong heathen, but has by degrees become convinced of the truth of Christianity, and has within a few months entirely left off going to the temples, and all other heathen practices. But it is only lately that he has appeared at all in earnest in seeking the way to heaven.

**27.** Almost every day I have some very interesting conversation with Sandera Sakaren. He continues remarkably serious. Indeed, I have seldom seen any person in my native land the subject of more pungent convictions. A few evenings ago, after returning from a visit to his friends, I asked him, what he had been thinking of on the way. He said "he had been thinking of the great love of God to him; that though he was born a heathen in Nellore, yet God had sent missionaries into this country, and had sent him to Batticotta to learn the way to heaven." He seemed also greatly distressed about the situation of his friends, who were said to be living in ignorance and sin, and going the direct road to hell.

**June 1.** This evening in conversation with Sandera Sakaren, he said, "I do rejoice in the great love of God in giving his Son to die for sinners, and that he is now interceding for us at the right hand of God. Jesus Christ is my Saviour; I love to pray to him. Sometimes when I pray, I feel my heart very warm. When I think how long I have lived in sin, I feel very sorry. I pray God to forgive me. A few months ago, I thought I did not need a Saviour, and that God would forgive me without one. But now I see that he will not; I must be saved by Christ or go to hell." Although I am very cautious in what I say to him on the subject, yet I cannot but tremblingly hope, that he has become a child of God.

I am much pleased of late with the appearance of my head schoolmaster at this place, Philip Matthew. He originally belonged to the school of the Rev. Christian David. His parents were Protestants. His conduct has been very correct ever since he has been with me; and he has been for a long time the subject of some serious impressions; but never gave decided evidence of piety till lately. Now, he has confidence to hope, that he has obtained mercy of the Lord. In conversation with him one day, I said, Philip, do you converse much with Gabriel upon serious subjects? "O yes, every day we converse together. I love to talk and pray with him; but I do not feel so much as he does. I am not so good as Gabriel." Again in conversation with Gabriel, he says, "Philip is a very good young man; I love him very much. He is much better than I am."

Since the great change that has taken place in Gabriel, I receive great assistance from him in my work. When he speaks to the people or prays with them, it now comes from his heart, and not from his lips only, as formerly. He now spends much of his time in this employment. He converses personally and faithfully with the school boys, with all our servants and coolies, and in short, with all whom he meets. His heart seems much engaged in the work, and he labors and prays earnestly for the conversion of all around him. Certainly to human appearance, he grows in knowledge and grace very rapidly. Nor are his labors without effect. A considerable degree of seriousness prevails among some of the servants and many of the school boys; and even one of my nearest neighbors, whose brother belongs to the boarding school, appears to be the subject of some serious impressions. He regularly attends our Saturday evening meetings, and is constant on the Sabbath. Every evening the voice of prayer may be heard in different parts of the garden, when the school boys go away to attend that duty.

**Saturday, 26.** Received a note from brother Poor giving us a painful account of the state of his health. He has had a bad cough for a number of weeks; but we have lived in constant expectation that he would recover from it. But instead of that, it has been growing worse, so that he now expectorates considerable matter which appears like pus. He has also of late raised some blood, which apparently came from his lungs. Brother and sister R. have gone to-day, as he needs medical advice and assistance immediately. How mysterious is the Providence of God, which has now removed from their labors three of our number in this district, with pulmonary complaints! On account of our diminished numbers, we feel this affliction more sensibly than either of the two former ones.

**Aug. 2.** This evening the monthly concert for prayer was held in this place. In addition to all our own number, there were present the Rev. Messrs. Ward and Knight, of the Church Missionary Society; the Rev. Messrs. Squance, Osborn, Stead,

and Boff, Wesleyan Missionaries; and the Rev. Christian David. The two last mentioned Wesleyans have just arrived. It was truly a pleasant and profitable meeting for us all. To behold ten Missionaries from different Societies, and of different denominations, uniting with perfect cordiality in the worship of God on such an interesting occasion, was truly a pleasant sight. We were all, we trust, of one heart and one soul. The fact that no root of bitterness has yet sprung up to trouble us in this district, calls for our fervent gratitude to the Author of peace and concord. We solemnly pledged ourselves to continue to love one another, and seek for those things which make for peace; and all united in the sentiment, woe be to that missionary, who shall sow the seeds of discord among brethren.

**16.** Brother Poor is here to-day. He is better in health at present; but whether permanently so or not, it is difficult to judge. Brother Richards appears to be recovering in a considerable degree from the ill turn which he had a few weeks since. The continuance of his life for many months we consider quite uncertain. Still, we see no prospect of immediate dissolution. He cough is not severe nor very troublesome; he has a good appetite and sleeps well. He is able to walk about the house for a few minutes at a time, and to take his accustomed exercise morning and evening in a palanquin.—To be continued.

## CHARITABLE EDUCATION.

For the *Boston Recorder*.

**MR. EDITOR.**—The question whether it is better to give, or loan, money to indigent young men, preparing for the gospel ministry, is an important one, and should be carefully examined. It merits the attention of those, who have leisure and ability to give the subject a thorough investigation. I have neither, and should not write, did I not hope to excite others to examine the subject more fully. A writer in the *Recorder*, February 19th, thinks it better to give, than to loan, and states his reasons. With these reasons I am not satisfied. Nor do I think, the example of any body of men should settle the question. They may see cause to vary their plan, as in several respects the American Education Society have already done. Human nature has a powerful effect upon good men; and especially upon minds young and inexperienced. The objects of charity are indigent young men, pious indeed, but subject to human infirmities. It is certain, that by elevating them at once to a state of ease, of freedom from all pecuniary embarrassments, you will take the best method to promote their future usefulness. Is this the best way to establish habits of economy, to bring into action all the energies of the mind, to prepare them to endure hardships, to promote humility, and every Christian grace? Are not those generally the most useful men, and eminent saints, who have borne the yoke in their youth? And is it not evident, that those, who are to enter on active service, should be prepared for the dangers of the campaign? Hannibal's army was not destroyed by the dangers and difficulties of passing the Alps; but by the luxuries of Italy.

It is said, that in order "to make the best progress in science, the mind should be calm and unembarrassed." But I ask, does experience prove, that those in easy circumstances, whose minds are calm and unembarrassed, do usually make the best progress in science? I am satisfied, the reverse is much oftener true.

Again, it is said, that "beneficiaries, who receive loans, are seldom in a situation to refund them." If any of these should be in debt thousands of dollars, I should not expect they would ever refund a cent; but I should say, those, who advanced the money, could hardly be called faithful stewards. And I remark again, that a young man, who cannot, in ordinary cases, refund three or four hundred dollars is not worth raising.

I know our parishes are nice in their calculations; and hence the importance of having those, who are to serve them, nice in their calculations. If this be not the case, parishes may be liberal, they may give a settlement, a liberal salary, but it will all go to the winds, and there will be nothing left to pay old debts. On the other hand, let ministers imitate, in some measure the example of Him, who had not where to lay his head, and they can with moderate salaries live comfortably, and refund a part, at least, of what was bestowed for their education. And they may do this without "neglecting their studies, being parsimonious, or worldly minded."

I admit, that a man "cannot faithfully serve both God and Mammon." But it cannot be admitted, that ministers in low circumstances are less hospitable, more inattentive to the duties of their office, or more devoted to the service of Mammon, than those in affluent circumstances. The history of the church presents many a sad instance of the contrary. And could I by lifting a finger place every ministerial brother in affluent circumstances, I would not do it. Woe to the church when this is the case.

It is devoutly to be wished, that many a Buchanan may be brought forward; but the question is, what is the better course to make our youth like him? He had been well trained in the school of adversity. And the money was loaned to him conditionally for his education. A different course might have led to a different result. Can it be, that there is no danger in committing money to young and inexperienced youth? And is it not a fact, that beneficiaries are some times seen with dress and ornaments, which many give the money for their support, deny to their children? When I see a young man, educated by charity, riding in an elegant chaise with a horse worth a hundred dollars, I do not wonder he cannot refund the money. I feel to the quick. And I do believe, there is some error in the management of this business. The difficulty is in detecting the evil, and in applying the remedy. Those conversant with these matters, feel the difficulty; and I wish them to investigate the business fully. For it is possible for the church, as well as for the world, to go from one extreme to the other. Heretofore they have not done enough to encourage poor, pious young men; they may now do too much. Too much for individuals. There is no danger of doing too much to promote the grand object, if Christian prudence, heavenly wisdom, and godly sincerity direct the mighty effort. But it should always be remembered, that there is a high degree of responsibility attached to this service. And if great prudence be not employed in selecting the beneficiaries, and in giving the right bent to their minds, an evil far worse than the plagues of Egypt, will be brought upon our churches. Give to the churches a spiritual, as well as a well educated priesthood; men, that are dead to the world, prepared to deny themselves, willing to endure hardness, to take up their cross daily and follow him, whom they call their Lord and Master; and then Zion will arise and shine in all her beauty and glory. Give to the churches any thing else, and angels will weep over Zion. Here I would say to myself, and to every brother, who is concerned in selecting and preparing those, who are to be ministers in the churches, when we are forgotten on earth, "Put off thy shoes from thy feet;

for the place, whereon thou standest is holy ground." Here, if ever, we may exclaim, "who is sufficient for these things?" Here is a duty, more awfully responsible, than even preaching the gospel. Shall we shrink from it? No, no, my brethren; but let us see that we have clean hands, and pure hearts. Let us keep our responsibility in view, & act in full view of that day, when we must give an account of our stewardship.

The question whether it is better to give or loan money to beneficiaries, is wholly distinct from the question whether it is better to unite all Education Societies in one, or not, and should not be blended with it. Of itself it is a question of vast magnitude, and should be examined without any party views, or sinister motives.

After attending considerably to the subject, I am decidedly in favor of loaning, rather than giving; but the middle way is, I think, the better. Let every beneficiary give his security for the money advanced, without interest, to be paid at a given time. If he does not enter into the ministry let him refund the money advanced. When he enters the ministry, if it is appropriated, let one half the debt be cancelled; and let him be required, in all ordinary cases, to refund the other half as soon as possible. In extraordinary cases the Board can always cancel the debt; and will no doubt be ready to do it, when sufficient reasons appear. By such assistance the pious student will be encouraged, and relieved from vexatious cares. He will calculate, economize, and learn to depend on his own exertions. The energies of his mind will be brought into action. And habits will be formed, which may be essential to his future usefulness. And I will add, what may seem a paradox, that he will be more likely to feel grateful to his benefactors. A child may be spoiled by too much kindness, as well as by too little.

We ought to be thankful, that so much is done at the present day, for charitable purposes. But let the liberality of the Christian public be increased ten fold, and it will be all required for objects of high interest to the church and to the world. If then a part of what is expended in the education of pious youth can be refunded, it should be done; that greater numbers may enjoy the benefit, and that something may be left for other important objects.

I close my remarks by earnestly recommending the subject to the attention of those, who can look at it in all its bearings; & by humbly praying, that God would guide those who are called to be stewards in dispensing this charity.

SILAS.

## BOSTON RECORDER.

SATURDAY, MAY 6, 1820.

Privileges of Slaves in Virginia!

A law was passed by the Legislature of Virginia, March 2, 1819, entitled, "an act, reducing into one the several acts concerning slaves, free negroes and mulattoes;" it went into operation Jan. 1, 1820. It enacts that "all meetings or assemblages of slaves, or free negroes, or mulattoes mixing or associating with such slaves at any meeting house or houses, or any other place or places in the night, or at any school or schools for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be deemed and considered as an unlawful assembly"—and the offender or offenders are liable to corporal punishment at the discretion of the justice of the county or corporation, not exceeding twenty lashes. Moreover, if any white person, free negro, mulatto or Indian, shall at any time be found in company with slaves at any unlawful meeting, such person being thereof convicted before a justice of the peace, shall forfeit and pay three dollars for every such offence to the informer, recoverable with costs; and in failure of present payment shall receive on his or her bare back, twenty lashes, well laid on. Further—every justice of the peace who shall know of such unlawful meeting, and shall fail to execute the law, shall forfeit and pay eight dollars for every such failure—and every sheriff or other officer convicted of like failure, shall be subject to the same penalty—the whole of which penalty shall go to the informer, and be recoverable with costs.

Our readers will observe that this is no absolute law—it is the result of the cool deliberations of our fellow citizens of Virginia, in the enlightened period of 1819!

Will not humanity blush? Will not religion weep? It is not enough that our weaker brethren according to the flesh are doomed to perpetual servitude—that at the end of the lash they are compelled to sweat and toil for the augmentation of our wealth and the aggrandisement of our families, but they must be bound in the stronger fetters of ignorance; they may not be permitted to read the word of life, nor may they be assembled to hear it from the minister of God—they must urge on their way to the bar of their final Judge, from a Christian land, not only without the consolations of the gospel, but without the privilege of those instructions that are equally adapted to the Scythian and the barbarian, the bond and the free!

Such a blot on the honor of our country is past all patient endurance. Such a stain on our Christian character demands weeping and lamentation. Our sentiments of pity toward the unhappy sufferers, blending with sentiments of indignation toward the unworthy authors of their sufferings, create a tumult of feeling within us, that scarcely allows us to think or write calmly on the subject.

Miserable Virginians! Does your safety lie in the ignorance of your slaves? Is it necessary to shut heaven from their eyes and the Saviour from their hearts, in order to preserve your houses from the flames and your families from the massacre? Is it necessary in defiance of divine authority to keep the gospel beyond their reach, and bind them in triple chains of servitude to Satan, in order to make them faithful to you? What must we then conclude—but that the service you require from them can be best performed, when they are in the most complete subjection to the Prince of darkness? Religion will spoil them! To read the Bible, to pray to God, to sing his praises, to enjoy a full glow of glory while in bondage—this will unfit them for the duties you expect from them—this will prompt them to spread death and destruction around them! West Indian slaveholders have learned the truth better than all this. They have learned, by experience, what a Virginia Legislature have not learned from the word of God, viz. that even slaves are made better by religion, and in obedience to this long resisted conviction, they use every means to place their negroes within the sound of a preached gospel.

We had thought it an exploded notion, that "ignorance is the mother of order among slaves," and that "his holiness," bears undoubted evidence of a filial relation to him.

The operation of the law in question, will inevitably doom the great body of the slave population to perdition. It will be in some such nature as to preclude the possibility of anything like a general erasine, especially the voice of the Legislature is merely of the sentiments that pervade the population.

Woe to the Missionary that in the land of Christ addresses the poor slaves of "Except ye repent, ye shall perish!" the minister that assembles a few slaves, and exhorts them to show all their masters! Woe to him! from whom God—no—but from the Legislature of Virginia!

Fervently do we hope that the cause of humanity and piety will not be tamely overcome because of the menaces of that malignant which thus utters great evils against God and the souls of men. Men yet living—and in Virginia too—say in the spirit of the Apostles—"We will right to hearken unto men more than unto the voice of men." "All the black children driven from the Sabbath School, and black people from houses of worship, be as much an act of charity to slaves as to bring them back in face of the otherwise, twenty years will not elapse before Virginia will become the counterpart of Domingo. "Go and preach the gospel creature," is a command paramount to other—and let obedience cost money, proach, or blood, let it be rendered—will provide for the result.

The following letter, from a Philadelphia, per, received since writing the above, one instance of the operation of this law.

Extract of a letter from Richmond to a gentleman in Philadelphia, dated March 2.

"Yesterday, a respectable white man, who keeps school for coloured children in this city, were, with their scholars, taken from school, and carried to the police office, he was obliged to give security for his appearance to-day before his honor the mayor. The distressed parents were allowed the privilege of releasing their children, by being made to appear before the mayor to receive them. His Honor, has been pleased to decree, whole, though liable to a fine on each child, children proving to be slaves. These children, it appears, were liable, by law, to lashes each on their bare backs for this, but the punishment was dispensed with on account of their years."

Foreign Mission Society of Wiscasset.

This Society since its organization has expended \$400 to aid in the glorious work of spreading the gospel among the heathen. It was organized in 1815. Its funds are derived chiefly from the keeping of sheep. It began with, now forty. These are kept gratuitously by farmers in town, and their average annual income is \$2,50. It is calculated that the same yielding the like amount of profit, may be obtained from year to year, without occupying a perceptible difference in the expenses of the flock and without giving him any other time simply the shearing of one sheep when he has his own. A flock of 40 sheep, distributed as many farmers, may be relied upon to yield \$100 per annum, and keep their numbers. The stock will always be worth its first cost, those who keep it are pleased with it, as they subject themselves to no risk, and the satisfaction of contributing generally an important object, without feeling any loss. It is stated that 200 other towns in Maine, an average as well able to keep such a flock of sheep as Wiscasset; and would they do so would raise \$20,000 per annum for their purposes.

North-Western Branch of the Society for educating pious youth for the ministry.

A society under this designation, formed at Castleton, Vermont, Feb. 2, 1819, a large number of gentlemen from various parts of the state and its vicinity. An appropriate course was delivered by Rev. T. A. Middlebury, and a Constitution was adopted, embodying the grand principles of the society, with such particular regulations adapted to the circumstances of that part of country.—The donations and subscriptions received by the Treasurer at the meeting of which has since been remitted to the Society.

The following gentlemen were elected officers of the Society—President, Hon. RICHARD A. MERRILL, Vice-Presidents, Hon. CHAS. NASH, Hon. CHARLES NASH, Rev. SAMUEL FORTY, Hon. PLYM MOORE, Gen. A. S. FORTY, Hon. HALL, Hon. ZEBULON R. SHIPARD, Gen. STRONG, Charles K. Williams, Esq., H. F. Farnsworth, Esq., Joseph Burr, Esq., Daniel Haskell, Esq., Chester W. W. Abrahams Brownson, Rev. Jonathan M. Merrill, Rev. William J. Manks, Walter Chapin, Rev. Jedediah Bushnell, Slade, Jr., Secretary, Wm. Page, Esq., Ira Stewart, Esq., Executive Committee, Bates, Rev. Thos. A. Merrill, Rev. Wm. J. Manks.

J. Nitchie, Esq. Agent of the American Society, acknowledges the receipt of \$91 cents, during the month of March, and 91 cents, during the month of March, in March last the American Bible Society distributed 2405 Bibles, and 1906 Testaments, has been presented with Portuguese, Polish Bohemian, Icelandic, Armenian and Arabic Bibles, Gospel of Matthew and Arabic Psalter, Turkish New Testament, and English, Turkish New Testament, and French Dictionary, Armenian Grammar, Syriac New Testament, and of Psalms in Arabic and Latin.

The Church and Society in Wiscasset, Mass. have presented their Pastor, Pratt, with \$30, to constitute him a member of the American Bible Society.



## REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Boston Recorder, dated Plymouth, Vt. April 24, 1820.

In Plymouth, there has been a small Congregational Church a number of years, but they have never been favored with a settled minister, though they have enjoyed considerable preaching. The first of December, I was sent to this place by the Juvenile Missionary Society for four weeks. At the expiration of this time, there was an unusual seriousness; and very soon a work of grace commenced, which has been carried on to the joy and wonder of the saints of God. The thinly settled neighborhood about the meeting-house, has been generally visited, and individuals in other parts of the town. The work has spread into Ludlow, where there is a very pleasing prospect. The little vine in Plymouth has been watered. Eleven have been added, and eighteen now stand propounded for admission to the church. Twenty-two stand propounded for admission in Ludlow. The whole number of hopeful converts is rising 80. The work is still progressing. The subjects are from 11 to 60 years of age. This is the Lord's work; and has been effected by the efficiency of the Holy Spirit, in view of the distinguishing doctrines of grace.

Yours, &c. ABEL MANSING.

Some time in the latter part of the past winter, a work of the Spirit of God became visible in Providence, R. I. It has greatly increased and spread among different denominations of Christians. A letter dated the sixth inst. from a friend in that town, states as follows: "There is a good work of grace here. Dr. Gano has received ninety, (since some time in February.) Mr. Wilson about the same number propounded; the Methodists about a hundred, as I am told; besides some to each of the other churches." The work has commenced in Newport, Warren, Barrington, and some other places.—Am. Bap. Mag.

The following Clergymen have been made life members of the New England Tract Society, by a donation of twenty dollars each from the benevolent ladies of their respective Societies, viz. Rev. Roger C. Hatch, Hopkinton, N. H. Rev. John Nelson, Leicester, Mass. Rev. Salmon Cone, Colchester, Conn. Rev. Seth Payson, D. D. Rindge, N. H. Rev. Joseph Rowell, Cornish, N. H. Rev. Daniel O. Morton, Shoreham, Vt. Rev. Chester Wright, Montpelier, Vt. Rev. Samuel Osgood, Springfield, Mass. Rev. Ebenezer Perkins, Royalston, Mass. Rev. Asa Burton, D. D. Theford, Vt. Rev. Eliphalet Lyman, Woodstock, Conn. Rev. Sylvester Dana, Oxford, N. H. Rev. Asa McFarland, Concord, N. H. Rev. Leonard Withington, Newburyport, Mass. Rev. Jonas Perkins, Braintree, Mass. from a member of his Society.

April 17. AMOS BLANCHARD, Treasurer.

## CONGRESS OF THE U. S.

By SENATE, April 24, 1820.

The resolutions offered the 21st inst. by Mr. MORRILL, on the subject of Duelling, were taken up, and after some remarks by the mover in their favor, and by Mr. WILLIAMS, of Tenn. who thought the resolutions unnecessary, as the President had the power vested in him by law to strike from the rolls of the army or navy all persons engaged in duels, against them; they were ordered to lie on the table.

Pension Law.—The bill from the House to amend the Revolutionary Pension Act of 1818, was taken up, and propositions to amend it occasioned much debate, which the policy of the original act was discussed; but no question was decided this day. [On the next day the bill was further debated, and many attempts were made to amend and refer it; all of which failed; when, at the late hour, the question was taken on ordering the bill to be read a third time, (exactly in the shape in which it came from the House,) and which passed by the following vote: Yeas, 24. Nays, 17.

HOUSE, Monday, April 24.

Tariff of Duties &c.—The Committee then took up a bill "to regulate the payment of duties on merchandise imported, &c."

[This bill provides, that, from and after a certain date, the duties laid on all goods, wares and merchandise, imported into the United States, except dyes, gums, and materials for composing dyes, gum arabic, gum senegal, and all other articles used solely for medicinal purposes, cassia, cinnamon, cloves, chocolate, cocoa, coffee, indigo, mace, molasses, nutmegs, pepper, pimento, salt, ochre, sugar, tea, shall be paid before a permit shall be granted for landing the same, unless entered for exportation or deposited in public store houses. On the excepted articles, duties not exceeding 100 dollars in amount to be paid in cash; and, if exceeding that sum, shall be allowed a credit, on one half for three months, and on the other half for six months—except tea, the duties on which are to be payable, in equal payments, at three, six, and nine months.]

On Thursday, Mr. Barbour, of Va. and Mr. Holmes, of Mass. both opposed the bill, the former in a speech of nearly three, and the latter in a speech of nearly two hours in length.

On Friday the Tariff bill was again debated, the amendments agreed to, and the bill ordered to be engrossed and read a third time, 90 to 69.

## DOMESTIC NEWS.

THE SPANISH TREATY.

Letter to the Editor of the Baltimore Patriot, dated at Washington, April 25.

Sir—I am this moment informed, from authority that I can rely upon, that General Vives' answer to the last note of Mr. Adams, has been entirely unsatisfactory. The negotiation of course is at an end; and the Spanish Minister will leave Washington in a few days on his way home. Congress will receive a message on the subject to-morrow or next day.

From the Washington City Gazette, April 25.

Information received this morning, from various sources, fully confirms the fact stated in this paper yesterday, in relation to the rejection of the Spanish Treaty. The executive communication on this important subject to both Houses of Congress, is expected to be made as early as the preparation of the documents will admit.

At a party last night in this city, where many of the members of the foreign diplomatic corps were present, it was distinctly observed, that no exchange of civilities passed between our heads of departments and the individuals composing the Spanish legation. Straws show, &c.

It is very probable, that the difficulties, if there are any, now existing between the Spanish Minister, at Washington, and our Cabinet, arise from the new posture of affairs in Spain, already known at the seat of government; for a provision exists in the Constitution of the Cortes, which the King has solemnly sworn to adopt, declaring— "That the King shall not alienate, grant, or exchange any province, city, borough, or any portion of the Spanish Territory, however small the extent may be; that he shall not transfer or alienate the national property, without the consent of the Cortes."

Trade of Portland.—The ship Liverpool, Arthur McLellan, Esq. owner, arrived at this port from Liverpool, on the 16th, with an assorted cargo of English piece goods. Instead of sending the cargo to Boston for sale, the owner tried the experiment of a sale here, and it justified his expectations. The sale has been very rapid and at fair prices. She is now ready for sea, and will be back probably in August with an assorted cargo for this market. (Portland Argus.)

FIRE.—On the night of the 25th, the house of Samuel Wentworth, in the town of Danville, (Me.) was burnt down, and, in relation to, two of his children, one about 6 and the other 8 years of age were totally consumed. The family were awoke from sleep by the flames, and as we are informed, were barely able to escape—having lost all their furniture.—We learn from Buckport, that the Mansion House of CALEB B. HALL, Esq. was consumed by fire on the 21st inst.—Argus.

## FOREIGN NEWS.

LATEST FROM SPAIN.

(\*) All anticipations from Spain have been realized.—A new order of things was in full operation there; the friends of a liberal Administration had been liberated from thralldom, and were in power. A horrid massacre had been perpetrated at Cadix, but it occurred before the news of the recognition of the Constitution by Ferdinand, in Madrid, could have reached Cadix.—Of course could not have a counter revolutionary origin.

We have not seen the names of the new Spanish Ministers and Administrators; but we expect that Aguir and Cear, and Alvarez Guerra, Romaniñon, and Gonzalez Carbajal, are among them. Our readers will recollect, that these Statesmen and others, were hurried by a midnight order of Ferdinand, in Dec. 1815, to prisons, galleys, and banishment; & that the most eminent of them were degraded to serve ten years as common Soldiers. The same midnight order condemned to imprisonment and chains the most conspicuous Members of the Cortes, Editors of patriot papers, &c. &c. Of the Members of the Cortes who had the proud presumption to be thus persecuted, but who are now treated to liberty and rule, were Calatrava, Garcia Heredia, Gola, Trueta, Anguelles, Fern, Capaz, Gallego, Cepede, Garcia Poge, Lardazabal, Olivares, Villanueva, Zoragun, Munos, Terrero, Remos Arispe, Felice, Zamalacoregui, and Duenos.

The celebrated General Ballesteros was the pivot on which the bloodless revolution revolved. By the Edward Foster from Malaga, Spanish advices to the end of March have been received. The Ministry in Spain had been entirely changed, and Constitutionalists appointed in their places; all the Ambassadors to Foreign Courts (excepting the one to the United States) have been recalled and Constitutionalists appointed; and the officers civil & military throughout the kingdom with few exceptions, have been removed, & friends of the Constitution chosen in their places.

The members of the Cortes of 1812, had received orders to attend a general assembly to be held at Madrid as soon as possible.

On the 9th and 10th March there was a massacre at Cadix. It appeared that Gen. Freyre visited Cadix on the 8th, when the People called for the Constitution. He promised it should be proclaimed on the 9th; on which day the inhabitants being assembled in a large public square to hear it, the troops of the garrison (who had been joined by a number of deserters from the Isla) fired upon them, and killed between 700 and 800, and wounded from 1100 to 1200! This, of course created a great sensation in Spain; but when the Edward Foster sailed, all was quiet. The Constitution was eventually proclaimed in Cadix on the 21st March, in the evening.

A plot to effect a counter revolution was discovered in Madrid, on the 11th of March, and several persons implicated in it, had been arrested and imprisoned. The Duke del Infantado had resigned all his employments.

We add with pleasure that the following Americans who have been imprisoned in Spain nearly three years, have been liberated, viz: Messrs. Conklin, Thompson, Weston, Cochran, Smith, Fouché, Cushing, Lapham, Wyman, Miller, Pryne and Hyer.

D. S. Hackley, Esq. bearer of despatches for Government, from Mr. Forsyth, at Madrid, came passenger in the E. F. (Cont.)

Madrid, March 9. His Majesty, Ferdinand 7th, by the Grace of God, and by the Constitution of the Spanish Monarchy, King, &c. having determined to take the oath to support the Constitution before a Provisional Junta, until the Cortes shall be assembled, has appointed the Cardinal Louis de Bourbon, to be President, Lt. Gen. Ballesteros, Vice President, and the Bishop of Valladolid, Dons Lardizabal, Valdemoro, Sancho, Crespo de Tejada, Tarrion, Ignacio, Puzela, and the Count of Toboada, to be Members; and who are to exercise the powers of the Cortes, provisionally, until that body has assembled. Signed by the King, March 9, 1820, and directed to Don Joseph Garcia de la Torre.

March 9. Yesterday his Majesty issued a royal order directing the immediate liberation of all persons imprisoned for political opinions, and that the order be transmitted by express.

Cadix, March 21. According to an official account, the killed on the 10th inst. were 371 men, 36 women, and 29 children—Total 436. Of the wounded 70 were in the hospitals, the rest in their own houses.

On the 22d in the morning, the citizens and clergy united, will take the oath to support the Constitution, after which there will be a Te Deum.

## SPANISH CONSTITUTION.

The leading features of the constitution are as follows:—The supreme power is in the hands of the people, who alone have authority to make fundamental laws. Every citizen of the state is bound to support the public burdens, and to defend his country. The legislative power is exercised by a Cortes, formed anew every two years, the sittings of this Cortes are public, and the persons of its members, are inviolable. The King may refuse his consent to a law, but only for two years.—If it is agreed on for the third time by the Cortes, he must grant his consent to it at the close of the sittings of the Cortes. A certain number of the members remain assembled, to call it together in cases of necessity. The executive power is in the hands of the King. His person is inviolable; but he is not able without the consent of the Cortes, either to leave the kingdom, marry, abdicate, or make any cession, conclude any alliances, or enter into any negotiations for subsidies. He can grant special privileges to no one, and has not the power arbitrarily to punish any man. The ministers are responsible. Besides the ministers, there is a council of state. The judicial power is entirely independent; no man can be deprived of the right of a lawful trial. The freedom of the press, with suitable guarantees is secured. The constitution regulates the order of succession, and provides that the Cortes shall have power to exclude from the succession any person incapable of governing, or who shall have done any thing to merit being deprived of the crown.

The constitution was completed by the general and extraordinary Cortes, March 18, 1812. King Ferdinand returned to Spain from his captivity in March 1814. He was invited to come to Madrid to accept the Constitution and assume the reins of government. He made no answer to this invitation for some time, but fixed his residence in Valencia, where the nobles and prelates gathered round him, and where many of the members of the Cortes, disunited among themselves, also joined him. On the 4th of May he issued a proclamation, in which he declared the Cortes an illegal body, and pronounced the constitution subversive of the royal authority. He declared that it was his royal intention not to swear or accede to the constitution, and declared it null, entirely abrogated and without any obligation on his subjects. He ordered the Cortes to cease their sittings, commanded that their place of meeting should be shut up, and declared that those who should oppose this decree should be held guilty of high treason and be punished with death.

The Cortes were obliged to submit to this decree, the principal members were arrested and imprisoned, and many were banished. From that date the King has governed without regard to the Cortes or the Constitution. One or two unsuccessful efforts have been made to revive the Constitution, but they have been speedily subdued, and cruelly punished.—Daily Ad.

## TUMULT IN SCOTLAND.

A young gentleman, named Monroe of Novar, having succeeded to great estates of his father, was induced to make some improvements on a detached part, and in consequence to dispossess the present tenants. Being unable to remove, they expostulated against the measure, and in the end resolved rather to die on the spot where they were born than to remove. The owner was compelled to resort to the law, and the officers who were charged with the warrants of ejectment, were aided by a military staff; but were met by a body of females, who planted themselves in a narrow defile, in such force as to bid defiance to their assaults; and though the military were obliged to fire (over the heads of the women) in their own defence, the whole party was at length compelled to retreat and leave the field to these amazons. After firing, the military charged with the bayonet, when the women, instead of being intimidated, literally rushed on them, crying, "We must die any way; better to die here than in America, or at the Cape of Good Hope; we don't care for our lives."

The Highlanders in Ross-shire are said to be assembled in such large numbers that it will require 500 men, and artillery, to quell them.

[Subsequent accounts state that the above disturbances have been exaggerated.]

## STATE OF IRELAND.

London, March 15. The conduct of the Ribbonmen [modern Whiteboys] in Ireland has become alarming; and has called for the efficient exercise of the strong arm of Government. The county of Clare has been declared to be in insurrection; and five thousand troops, with cavalry and artillery, have been marched towards the disturbed districts.

A detachment of the 73d regt. has taken 25 prisoners, and six muskets in Tuam; and at the Roscommon assizes several Ribbonmen were convicted of murder and robbery, and ordered to be executed the 18th. Where there is not an adequate military force, the peaceable inhabitants are much in dread of those men. Hundreds of them pass and repass through the towns at night, spreading terror around, by shouting, sounding of horns, plundering arms, administering unlawful oaths, &c. On the night of the 3d, about 500 of them met, near the boundary of Feakle and Killo. They began by blowing horns and huzzing, about ten o'clock they marched into the parish of Killo, where they commenced administering oaths, and robbing for arms. During this night a Mr. Sampson was apprised of their intention to attack and rob his house. He immediately called on some resolute friends, and a detachment of military, and prepared to defend his house and family.—The marauders commenced the attack, but were repelled with some loss. On the same night, the house of Mr. O'Reilly, of Colemanstown, between Tuam and Loughrea, (formerly Mr. French's), was burnt to the ground, because, as the bandits alleged, it was intended to convert it into a barrack; and on Sunday night, the 5th, James Hardiman Burke, Esq. Deputy Mayor of Galway, was attacked at his residence, St. Clern's, near Dunsandle, and miraculously escaped assassination.

An account from Tuam, March 9, gives an account of an engagement between about 200 Ribbonmen, armed with pitchforks, pikes, shovels, scythes, hooks, &c. and a small detachment of troops. The object of these deluded men was to rescue one of their captives, who had just been made a prisoner, & then in custody of the troops. After an obstinate resistance, they were dispersed, leaving one dead and five badly wounded. They were more peaceable for two or three days after this affair.

## FROM BUENOS AYRES.

Norfolk, April 24.—On Saturday the U. States frigate Constitution, 36 guns, Com. Morris, anchored in Lyphaven bay, from the River of Plate. She sailed in November last from the U. S. and had not been heard of until she arrived in the Chesapeake. On her passage home she touched at Martinique and St. Thomas, at which last port she learnt that the U. S. ship Cyane, Capt. TRENCARD, had been spoken off Sierra Leone, in March, all well.

Her news from Buenos Ayres is to the 19th February. A civil war then raged in that Republic. In the beginning of February, a battle was fought in the valley of Cepedo, between the Buenos Ayres army, commanded by General (Director) Bonaudo, about 2000 strong, and a mixed multitude of Mountaineers and malcontents, commanded by Gen. Ramirez, which terminated in favor of the latter; and at the last date the conquerors had advanced to within thirty miles of Buenos Ayres.

The Government of Buenos Ayres had been dissolved; & a Provisional Cabildo been erected, of which Gen. Soler was at the head of the military, and Gen. Salter, the civil, or popular department. Ramirez, the commander of the insurgent troops, appeared extremely hostile to the old order of things in Buenos Ayres, and had set a price on the head of Pueyrredon, the former Supreme Director; and the contest appeared to be that of rival Demagogues for power and place. Ramirez refused to enter into any negotiations with the Congress over which Pueyrredon had presided; but was ready to treat with others who were free from his influence.

The Cabildo consists of twelve persons of property and credit, and they had chosen Don Manuel de Sarrazen, Governor of the Province; and, at the last date, were in negotiation with Gen. Ramirez, for a settlement of disputes.

When the Constitution left Monte Video, that place and Maldonado were in the quiet possession of the Portuguese, who had just before obtained a complete triumph over the bands of the celebrated Partisan Chief, Artigas, in the Banda Oriental—a region which the government of Brazil is desirous to annex to its kingdom. At the request of the American Commodore the Portuguese authorities in Monte Video had released two American vessels from the blockade which had been established at that place.

## FROM HAITI.

The New York Gazette informs, that letters have been received in that city, from Aux Cayes, which state that President Boyer has completely quelled the insurrection occasioned by the revolt of Gen. Gomez. All his followers had been dislodged from the mountains, and the general himself had disappeared, and it was supposed that he had drowned himself. President Boyer, in his proclamation, declares the insurrection at an end. Although tranquillity was restored, it was believed that a new war would soon again break out between the rival black Chiefs, Boyer and Christophe. Boyer has an army of about 25,000 men, regularly officered and disciplined, who are eager to take the field. The finances of this Chief are also in a flourishing state.

(\*) Subscribers to the Recorder, who are in arrears, and to whom the approaching General Election will furnish opportunities to send to Boston, are requested to do as they would be done by.

(\*) Correspondents are again reminded of the duty of paying postage on their Communications. We have of late found this tax seriously burdensome. Names of authors should always be given.

## DEATHS.

In Boston, Miss Sarah Batts, aged 12; Mrs. Elizabeth Rouse, aged 72; Mrs. Lois, wife of Daniel Davis, Esq.; Mr. Samuel Montgomery, aged 37 years; Mrs. Phila Elean, aged 58; Frances Mary, aged 9, daughter of Mr. Samuel Fales; Frederick William, aged 18, son of Joseph Bridge. On Thursday morning, Hon. ERASMUS AVERIS, Member of the Board of Selectmen, aged 66. His funeral will be attended this afternoon.

In Medford, Dr. Luther Stearns, aged 50; Nahby Briant, aged 24, dau. of Mrs. and Capt. Sam'l Teel.—In East-Sudbury, Mr. Elias Grant, 65.—In Roxbury, Mr. Timothy D. Brown.—In Newton, Mr. Caleb Kenrick, aged 45.—In Andover, Samuel, son of Maj. Benjamin Abbot, aged 16.—In Newbury, Mr. Elias Hunt, aged 73.—In Nantucket, Capt. Peter Fosdick, aged 57.—In Sandwich, Mr. John Robinson, aged 63.—In West-Springfield, Mr. John Edwards Ely, aged 75, a revolutionary hero.—In Hadley, widow Elizabeth Newton, aged 83.—In Northampton, Mr. Lewis S. Sage, aged 55.—In Cambridge, Mr. Thomas Redman, aged 47.—In Westford, Miss Martha Symmes.—In Dorchester, Miss Abigail Kent, aged 82.—In New-Bedford, Nabby S. dau. of Mr. Jireh Perry.—In Littleton, Mr. Elijah Dunbar, Jr. aged 21.—In Westbrook, Mr. Samuel Dalton, aged 49, by cutting his throat with a razor.—At Montague, by drowning, Mr. Simon Remington, aged 31.—In Brewster, Mrs. Rebecca Dalton, aged 31.—In Portland, Mrs. Hannah, aged 38, wife of Maj. Wm. Francis; Elizabeth, dau. of Mr. David Dana.—At Vassalboro', Jeremiah Webber, Esq. aged 34.—In Kennebunk, Maj. William Jeffords, aged 67.—In Farmington, Mrs. Grace Hubbard, aged 72, relict of the late Dr. Bela H. rector of the Trinity Church in New Haven; James Morris, Esq. aged 62. Principal of the Academy in Litchfield, South Farms.

In Bath, (Eng.) Rev. T. Hawley, L. L. D. and M. D. aged 87.—In London, Benjamin West, Esq. aged 82, President of the British Royal Academy of Arts; and one of the most eminent Painters of the age. He was born in Pennsylvania, in 1758, followed the profession of a painter in Philadelphia and New-York, until the year 1760, when he embarked for Italy, where he resided three years, and then settled in London. The late King of England was among the foremost to discover and reward the pre-eminent talents of our countryman.

Wednesday Lecture—Emex Street—May 10. Preacher, Rev. Ebenezer Gay, of Stoughton.

## AMERICAN GOODS.

Chambers over No. 6, Kilby Street.

JOSIAH VINTON, Jun. has for sale an extensive assortment of American manufactured GOODS, consisting of

Sheetings brown and bleached; Shirts do. do. Ticks, Gingham, Stripes, Blue Denims, some very stout, Checks, 3-4 and 4-4; Sattinets, Cassimeres, Yarns, weaving and Knitting, Threads, &c. Kept as above, an assortment of the Waltham Sheetings and Shirtings May 6.

## AMERICAN GOODS.

JOHN SPRING, No. 14, Kilby-street, offers for sale, an extensive assortment of DOMESTIC GOODS, among which are—

100 pieces SATINETTS, superfine & common; BROADCLOTHS, blue and black; CASSIMERES—TICKING; GINGHAMS—CHECKS—STRIPES; Bleached DENIMS; SHEETINGS, water-loom, brown & bleached; SHIRTINGS, do. do. 3-4 and 7-8; WARP, blue and white, No. 8 to 25; Thread and Knitting COTTON, from Messrs. Almy, Brown and Slater's COTTON TABLE CLOTHS, 6-4 & 8-4; DEAFETERS, for children's wear. Also, 15 cases Weston's patent water proof HATS, 60,000 Russia GUILLS, 50 reams LETTER PAPER, 100 boxes Windsor SOAP.

The above Goods are just received on consignment, from the manufacturers, and will be sold low for cash or good notes. April 6.

## Sabbath School Books.

LINCOLN & EDMANDS, No. 53, Cornhill, have for sale a great variety of suitable Books for Instruction and Rewards in Sabbath Schools. The second edition of Lincoln's Scripture Questions is now published, \$4.50 per hundred. Just received, a supply of A. B. C. Questions on the Bible—\$3.00 per dozen. Bibles and Testaments sold on the lowest terms.—Also, Class Papers, Tickets of Reward, and Hymns on Sheets. May 6.

## Academy for Young Ladies at Newton.

THE MISS LADIES respectfully inform their Friends and the Public, that they have commenced their Spring Term, for the instruction of Misses, at Newton, near Rev. HONER's Meeting-House. They will teach Reading, Chirography, Arithmetic, English Grammar, Ancient and Modern Geography, History, Rhetoric, Composition, plain & ornamental Needle-work, Drawing, Painting, &c.—Tuition from \$6 to 9 per Quarter—Board, \$2, 50 per week. May 6.

## SEMINARY

FOR THE INSTRUCTION OF LADIES IN THE THEORY AND PRACTICE OF VOCAL MUSIC.

MR. BAILEY would respectfully inform his patrons and the Ladies of Boston, that he intends, on THURSDAY, 4th of May next, at 3 o'clock, P. M. to open a Seminary of the above description, at the Hayston School House, Fort-Hill—upon the following plan:

The Seminary will be opened for two quarters. The First Quarter will be devoted to learning the Rudiments of Music.—To a thorough understanding of the Intervals of the Diatonic and Chromatic Scales—the Major and Minor Keys, of Modes, and how to determine the key of any piece of music philosophically—to ascertain the best position of the different organs of speech, or of articulate sounds—the lungs, windpipe, or larynx, the glottis, throat, palate, teeth, tongue, lips, and nostrils; and the peculiar office or action of each to produce the richest, mellowest, the most flexible, and pleasing tones—to a correct, practical knowledge of the time, time, and accent of notes—to a forcible and clear articulation—to a correct, handsome and fashionable pronunciation—and to the practice of various pieces of Sacred Music.

The Second Quarter will be almost exclusively devoted to learning, in a correct and graceful manner, some of the choicest and most fashionable Songs and Duets of the present day.

The Piano Forte accompaniments will form no objection to learning any Song or Duets without that instrument, though arranged particularly for it—because every Lady, who bestows suitable attention upon the subject, will be able to sing the pieces accurately, either with or without the Piano Forte.

The knowledge acquired at this Seminary will greatly facilitate the progress of those Ladies who are receiving instruction on the Piano Forte, or who may hereafter take lessons on it.

As the Quarter of each individual will terminate at the same time, it will be important for those who have no knowledge of the Rudiments of Music and who wish to avail themselves of the present opportunity, to attend at the opening of the First Quarter.

Days and hours of attendance—Thursday and Saturday afternoons, from 3 to 5 or 6 o'clock as it may be thought expedient.

Concerning terms of tuition, Books &c. information may be had by calling at the aforesaid School-House. April 29.



